

sheriff's department, and the tribe's aggressive commitment to the partnership. It is up to the archeological community, Federal land managers, the judicial system, and Native American communities to collaborate to combat looting and vandalism.

Notes

- ¹ For more information on the training, see Julia G. Longenecker and Jeff Van Pelt, "Training for Law Enforcement, A Tribal Perspective," *CRM* 22, no. 5 (1999): 17-18.
- ² Harvey Arden, "Who Owns America's Past," *National Geographic Magazine* 175, no. 3 (1989): 376-392.
- ³ See Roger Downey, *Riddle of the Bones: Politics, Science, Race and the Story of Kennewick Man* (New York: Copernicus, 2000); David Hurst Thomas, *Skull Wars: Kennewick Man, Archaeology and the Battle for Identity* (New York: Basic Books, 2000); and Roger Echo-Hawk and Walter Echo-Hawk, *Battle Fields and Burial Grounds: The Indian*

Struggle to Protect Ancestral Graves in the United States (Minneapolis: Lerner Publishing Company, 1994).

- ⁴ Society for American Archaeology, *Save the Past for the Future II: Report of the Working Conference* (Washington, DC, 1994).

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Illustrations by Julie Longenecker.

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Bureau of Indian Affairs Training on Archeological Resource Crime

Anyone who has dealt with the Archaeological Resources Protection Act (ARPA) and archeological resource crimes soon realizes the complex relationships involved in successful prosecution. When applied to American Indian lands, ARPA presents additional advantages and challenges.

Perhaps the greatest advantage of pursuing ARPA prosecutions on tribal lands is the strong connection between reservation populations and their archeological resources, and the responsiveness of the nation's diverse tribes to the overall goals of ARPA. Another advantage is that tribal courts offer an additional venue for prosecuting archeological resource crimes.

Ironically, a big challenge to applying ARPA on Indian lands often stems from articulating

ARPA's goals, which may reveal the conflicting messages of what archeology represents to the Indian community. Moreover, because of complexities in law enforcement jurisdiction on Indian lands, which can include Federal, tribal, State, or even county law enforcement agencies, there is often a disparity in knowledge of archeological resource crimes. Because of staff turnover, law enforcement personnel require periodic and consistent instruction about ARPA and the elements of successful prosecutions. Although not unique to Indian lands, another challenge is how briefly the antilooting message remains in peoples' minds. The fact that looting is illegal and should be reported has not become firmly planted in the consciousness of the Indian population or the Nation as a whole.

Some of San Carlos' finest: tribal rangers (left to right) Whitman Cassadore, Larry King, George Jones, Jerald Thompson, Sr., and Emerson Baylish from the San Carlos Apache Tribe at a recent ARPA-Lite class, Pueblo of Acoma, NM. Photo by the author.

The Bureau of Indian Affairs (BIA), in concert with a growing contingent of Indian tribes, is addressing these issues by actively promoting training as part of a program that remains a work in progress. In recent years, BIA has hosted five of the well-known 40-hour Archeological Resources Protection Training Program classes presented by staff of the Federal Law Enforcement Training Center. BIA sponsored two of these classes directly on Indian lands at the Hopi and Navajo reservations. BIA also hosted and assisted in the development of an important extension of this class entitled "Archeological Damage Assessments," which provides in-depth training in a crucial aspect of any ARPA case. Over 90 percent of all BIA archeologists have attended both classes, with colleagues from other Federal, tribal, and State agencies.

BIA also has developed another training opportunity that is more specific to archeological resource crimes on Indian lands. Referred to by its presenters as ARPA-Lite, this class had its origins as a BIA response to a request for training in 1998 by Mervin Wright, chairman of the Pyramid Lake Paiute Tribal Council, following an ARPA violation. The class has since been presented 15 times in 6 Western States, reaching over 300 students. In order to enhance its effectiveness, the training is always free and generally presented on the host tribe's land.

ARPA-Lite training consists of 1 day in the classroom followed by an important one-half day in the field visiting local archeological resources. The first day's typical agenda has settled into seven hour-long presentations that cover an overview of ARPA usually presented by a local assistant U.S. attorney, the role of the archeologist, the host tribe's cultural preservation program, a national perspective on archeological resource crimes, crime scene management, civil prosecutions in both Federal and tribal courts, and prosecution and prevention strategies. In response to the perceived need for increased pub-



lic education, the training now includes guidelines for interacting with the media provided by a professional journalist.

Collaboration with the affected Indian tribes is basic to BIA's training efforts to combat archeological resource crime. Working closely with the host tribe to present the training enhances the success of the training by high rates of attendance, favorable evaluations, continued requests for training, and an increase in the number of ARPA cases. Other favorable measures include the willingness of Federal prosecutors to provide presentations at the class and, from BIA management, recognition of the need for such training and funding support.

A colleague once noted while we were surveying ARPA training opportunities around the Nation that ARPA is big enough for all such classes and more. BIA is aware of some tribal ARPA training programs and encourages their continued success with an eye towards coordinating our respective efforts. Likewise, we encourage other tribes to develop similar curricula. Locally developed training resonates in tribal communities in ways that training developed regionally or nationally cannot. Training focused on local needs is essential to eliminating looting and disrupting what to tribes may be both sacrilegious and criminal.

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